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ABSTRACT

To reverse the pattern of school failure so common among reservation Indian children, the reservation teacher must modify classroom structure and curriculum to take advantage of cultural strengths and accommodate cultural differences of her students. Many practices of the average white classroom are antithetical to Indian child rearing practices; for example, sitting immobile and quiet for long periods is foreign and disgusting to the Indian child who has learned independence and exploration from an early age. Other cultural traits deserving special consideration are sense of humor, mischief, and trickery; physical aptitude; and inexperience with tasks that require prolonged concentration, memory, reasoning, and verbalization. The reservation child will have better chance for success in a classroom which employs short instructional periods (20 minutes or less) and alterrates intellectually taxing with relaxing activities; which emphasizes sports, target practice, and outdoor nature study; and in which school exercises center around familiar objects and events. From the first, curriculum should include anthropology of Indian cultures, pro-Indian versions of battles, and past and present achievements of Indians. A sample daily class schedule for grades 1, 2, and 3 is appended. (JH)

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New Teaching Methods For The Reservation Indian Child

SUGGESTIONS ON CURRICULUM MODIFICATIONS AND CLASSROOM METHODS WITH A SAMPLE DAILY CLASS SCHEDULE FOR USE BY TEACHERS IN INDIAN RESERVATION SCHOOLS

by Hulda R. Clark, Ph.D.

RC 011407

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RESERVATION INDIAN CHILD

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Classroom Methods with a Sample Daily Class Schedule
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To Sister, Tuffy, Bobba, Chiefy, Tommy, DenDen, Nancy, Pepi, Judy, Vernon, Bob-Cat, Sara, Nuggum and Ma and Pa Gawboy, Ann and Fred, the late Sherriff Ira, and all my other part-Indian friends.

. . . any form of behavior which occurs regularly in many human groups, with different degrees of institutionalization, probably has some very stubborn species-characteristic element that is worth following up.

--Margaret Mead, Ph.D.

3/A

INTRODUCTION

A different kind of class-setting and different class techniques are important for the Reservation Indian child. This is to bridge the cultural difference between Reservation Indians and average white American children for whom our present methods are tailored. The elementary Reservation Indian child has developed an emotional maturity and physical aptitude well above the level of the white American child. These traits should be studied while they last for the benefit of white and other cultures.

The same Indian child, however, is extremely handicapped in his ability to concentrate mentally on an intellectual task; that is, to focus his attention on the teacher or his seatwork for fairly long periods. The Indian child is much less ready to sit in a desk, immobilized and quiet, and to conform to the many seemingly arbitrary disciplines imposed. Nevertheless, it is necessary for all children to achieve a fair degree of mastery of his own attention and mental skills in order that they succeed at school New techniques and curriculum materials that promise to be helpful in reducing the cultural gap but <u>without compromise to Indians or Whites</u> should be welcomed experimentally and adapted to particular situations.

A New Course designed for Indian pupils has come to my attention since writing this manuscript. It apparently is being enthusiastically received on some Reservations and consists of:

1. Indian History

2. Concept of Value
   Indian Values
   White Values

3. Conflicts Between Indian and White Values
   Principles of Solving Conflicts

3. *how to adjust to and relieve stress and conflict

*not ceasing to be an Indian

*not becoming completely White

*take the best of two cultures

For information write J. Bryde, Pine Ridge, S.D.

Another New and very promising effort is being made by Northland School Division, Edmonton, Alta. Drills and worksheets for the elementary grades are already available; also a course in Canadian Indian History.

The roots of special character traits in children are very interesting in themselves. Understanding a bit of the child's rearing pattern will, in turn, help the teacher. In the following discussion, the experiences gained from 3 summers of close living with Chippewa Indian families, and of experimental teaching in a non-school setting, has been used to create a new teaching fabric. It is my hope that the individual reservation teacher will be able to find some portions of it useful to her and inspire her to achieve new and higher goals than have previously been possible.

Hulda R. Clark, Ph.D.
325 North Clark Street
Bloomington, Indiana 47401

REARING PATTERNS

Are Reservation Indian children really different? Are they really emotionless when you would be sputtering, calm and factual when facing tragedy, apparently insensitive to abuse, beatings, neglect, deprivation, and also insensitive to a teacher's encouragement, her smiles, and her anger over their very success or failure? Yes! They can be! In fact, they can accomplish all these "heroisms" by the time they are 7 or 8 years old. Few children don't achieve this adaptability till age 10. These remarkable traits are acquired by observing and imitating. They are constantly reinforced by the reprimands and teasing of the older ones. Thus, if a 4 or 5 year old shows fear of a snarling dog the child is encouraged to attack it, throw rocks at it, beat it with a stick, or even to boldly kick it. If a child shows pride in achievements such as a good grade or report card he may be ostracized and abused, because intellectual skills seem worthless.

From earliest infancy, in fact, from birth, one will never hear a crying baby! Whereas Whites, as mothers, feel crying is just part of babyhood. So Whites don't rush to investigate and attend baby. In an Indian household a crying baby disturbs everyone; several members race to feed him or sooth his chafe, or distract him from a tummy ache, or move him from an uncomfortable position. Indian babies are never "put down" unless hopelessly asleep. They are tended to constantly, tossed from arms to arms (usually teenagers), fed, per bottle, by all comers, rolled over and over by other children, diapered by father or cousin or teenage visitor. And he is frequently awakened from sleep by anyone (including father) wishing to play. Nobody says "Sh, the baby's sleeping." It is known that experimental animals given much handling in early infancy become exceptionally adaptable and resistant to stress. Indian babies become very placid and good-natured.

There is the occasional exception, a baby who still seems dissatisfied. This trait is long remembered by others, and he may get a nickname like Screamer or Cryface.

As soon as baby can creep he goes exploring, accompanied by his friends, the pets, under the table and chairs and beds and soon over them. Nobody says "No, No", "Don't touch", "Keep quiet", "Keep still" or puts him in prison (playpen). The floor belongs to the crawler and everything encountered is tasted and played with. Indian crawlers and toddlers never fall off chairs, beds or tables nor get burned, nor jam their fingers in doorways or get their feet or hands stuck. They acquire a skill and gracefulness that protects them better than White No No's protect theirs. In contrast to White preschool children the occasional slip or fall or jammed finger or cat scratch is NOT accompanied by a look of horrified anguish and never-ending crying. Instead, a look of surprise and wonder passes over the child's face as if to say "Now how could that happen?" No crying occurs. Perhaps the experience is similar to the experienced carpenter accidentally banging his thumb with the hammer. There is more surprise and chagrin than pain.

By the age of 2 the Indian child can get himself a sharp knife and cut a wedge of cold roast or put peanut butter on his slice of bread or eat it directly off the knife. He can hammer in a nail and pound the dog's toes to see him jump and yelp. In particular, he is never restrained or immobilized physically. Perhaps the only directives involving his physical being are "Get in here" and "Get out of here". Missing are those innumerable physical directives our children receive constantly such as "Go wash your hands", "Move over", "Make room", "Go to the bathroom", "Shut the door", "Hold this for me", "Go get the -----", "Put it down".

At mealtime he hauls himself up on a chair or clambers onto the bench. He has no special place or chair or dishes that point out to everybody how young and ignorant he is. He doesn't even wear his very own clothes and shoes exclusively. If sister needs them she wears them, and if he runs short he puts on anything he can find. Mother may even put big sister's dress on him to go blueberry picking. It helps with mosquitoes and besides, he will enjoy new kinds of fun in it. Boys, up to teenage, love wearing sister's things simply for the hilarity of it and vice-versa. With so much fun and laughter, teasing has no harmful impact, in fact it is welcomed. One never sees a child in angry tears or "telling Mother" because of someone's teasing.

Nor does the diffuse clothing ownership lead to sex-role confusion. In fact the simplicity of sex-roles tempts one to believe that Indian parents, having checked the gender at the time of birth accept it as a fact permanently. Children, too, seem to base their sex identity on the physical facts. One never hears the exhortives so familiar to us:

<u>That's a boy's toy</u>.

<u>That's a girl's job</u>.

<u>That's a boy's game</u>.

as if in the white world the sex role were mutable by some malevolent spirit. Surely the Indian sex-role is more complicated than is easily visible. However, we do see the joint participation of both sexes in all of life's activities, including cooking, hunting, house-cleaning, roof-mending, tree-cutting and wood-chopping.

By age 4, nursery school age, the Indian child can toilet himself without coaching. He can light a match and put it out and hide the evidence. A boy has never worried about the possible loss of his penis and a girl

knows she will have babies. The 4 year old can distinguish among 2 dozen dogs barking at night, and amongst a few dozen footsteps passing by his house during the evening. He knows all the simple tricks and deceptions of children like:

What's 2 and 2?

Answer: Four

Your pants are tore.

Or Which one do you want? holding both hands behind his back, and both quite empty. He can get the ladder, climb onto the roof of a shed or house and either jump down or slide down somehow. He knows that urinating is a delightful act of audacity, much like the spitting and swearing by older ones.

But he is the opposite of fierce or aggressive. He never picks a fight or grabs away a toy. He is still placid, generous to a fault, full of fun and adventure, alert to a staggering host of stimuli now as in babyhood. In Post Office or store he is very shy; observing instead of responding, speaking almost nothing even when spoken to, and fascinated by strangers, strange sayings, strange clothes.

The Art of Faking and Deception are games as important as checkers, baseball or marbles are to White children. Before the age of 10, Indian children can fake a toothache and actually produce a loose bloody tooth (dog's). He can sneak a whole pancake off sister's plate without ever having to concede guilt. He can persuade 2 friendly dogs to fight each other by faking cat noise. He can hide a beer can in the folds of his belly and hold a folded up dollar bill under his tongue and speak normally. Of course, all older Indian persons know the fake stoppers. A tickle in the ribs produces items like the beer can, dollar bill, stolen pancake, and the unmissing tooth. A friendly but determined game of search-down may yield brother's

missing midget slingshot, unaccountable money, the everpresent "found in the schoolyard" matches, a quid of tobacco, a nail (can-opener), and somebody's missal (for rolling cigarettes). Consequently these games may be harmless enough. But the presence of the gullible white teacher, store clerk, "Father" or nun perhaps does bring especially rich opportunities and with it perhaps moral confusion.

It is not surprising that Indian parents seem unable to cope with the demarcation line between the friendly faking games of the four and five year old, so deeply rooted in Reservation culture, and the "delinquent" snitching, sneaking, running-off-with, borrowing, tactics of the older ones, now reinforced with a barage of bluff.

The priest, minister, store clerk, school principal and teacher, and Indians themselves also seem unable to set up a clear division between right and wrong, reacting some days with humor and other days with criticism.

Nothing is so disgusting to an Indian child as lack of humor. The inability of white persons to laugh, and laugh often, makes him unworthy of imitation and drastically reduces his effectiveness. Laughter has the magic of a pied piper's lute. Laugh and children will appear from nowhere. Laugh again and their sibs and friends will appear. Soon adults will crowd around to watch fun of any kind.

Peeking is another way of saying, <u>Aren't you funny and Aren't I cleverly deceptive</u>? Peeking is as natural as politeness is to Whites. Two little Indian girls "go-peeking" with the same intent on fun as going sliding or swinging. Like other kinds of deception it is almost impossible to peek unseen on an Indian family and the fun is very brief. But white persons are ideal peek-objects. First, they hate it, so mysteriously. Secondly, they never seem to "catch on"; they can be peeked on over and

over, in the same way. Again their lack of humorous indulgence of peekers increases both the fun and the disgust. I'm sure this deep lack of humor in the "white skins" has played an important part in the tragic history of our association with "red skins". When the pilgrim fathers were spied on or followed in the forest, they pulled shades, barracaded windows, built high-walled forts. An exchange of humor could have changed the Indians' and Whites' attitude more than any one may wish to imagine. The various feats such as walking over coals or a bed of sharp spikes undoubtedly involved pretreatment of the soles or some mysterious conditioning of the body. And the challenge (torture) was meant to see whether the serious minded clever white man could "break the fake" involved or discover some new trick to his advantage. If not, of course, the penalty would be deserved and the Indians need not feel guilty. To this day the Reservation's White people (social worker, Vistas, teachers, priests, and store clerk) are unable to exchange humor with the Indians.

How does this kind of rearing affect the habits a child needs to do well at school? The emphasis in his life has been on understanding human nature, (through gestures, posture, behavior) a skill much more reliable than understanding human talk. The special advantages of a large vocabulary, listening attentively, reasoning and verbalizing, (namely I.Q.) have never existed for him. Nor has using one's mind intellectually, simply for the fun or challenge or mystery of it (as in acquiring information, working puzzles, doing exercizes, problems, arithmetic, debating issues) ever yielded anything of practical importance or enjoyment. So "brightness" as well as I.Q. are fake or contrived assets for him. Although parents want their children to bring home good grades, they do not, of course, promote a concept of intellectuality. Their own lives are based on intuitive

understanding and wisdom instead.

It is not surprising that the Reservation child's future is often abysmal FAILURE. Such a statement is unfair to many many admirable Indians who have earned a college degree, have a steady job or career or profession and who are making a remarkable contribution to society. I don't know, personally, any such "Indians" who were raised in the chimeric Indian-White culture of a Reservation. I would personally ascribe the Indian Failure to our lack of insight into the special forces of culture that impinge on the child. This must result in totally inadequate teaching methods. In turn, school failures.

For instance, the use of the desk to immobilize the child and of the silence discipline, are not essential to the learning process. They are disgusting to a child's sense of growing and maturing. They could be abandoned, or at least minimized.

Lesson periods should be briefer, not longer than twenty minutes

A Local Teacher's Manual or at least a Local Workshop Weekend should inform the teacher of the most popular local idioms and phraseology used as well as favorite tricks and deceptions.

Subjects studied at First and Second Grade level should include anthropology of Indian cultures and at least some pro-Indian versions of Indian battles. Indian heroes should be honored. Other achievements in poetry and music, as well as current achievements of friends and relatives should be discussed.

Sports, Target Practice, and outdoor nature studies should receive special emphasis. School exercises should center around familiar objects, such as dogs, cats, birds, snakes, flowers, trees, the weather, the family canoe, pow wows, etc.

The wording of questions and directions in school exercises should be very direct and unstultified. What sports did Fido do best? rather than Name the sport at which the dog was most skilled.

The playing of games for fun, to develop mental concentration and stimulate the mental skills like memory, and reasoning, should receive classroom time, for instance, Animal Card games, Chutes and Ladders, Parchesi, Chinese Checkers, Plain Checkers, Sorry, Uncle Wiggily, Monopoly, Playing Cards and Chess.

A typical school day suggested for Grades 1, 2, and 3 follows on page 14.

THE TEACHER'S SPECIAL PERSONAL CHALLENGE

If the teacher measures her success in terms of the pupil's grades, she will, of course, be a failure. Especially in upper grades, the pupils may refuse to obey, refuse to speak, refuse to listen; they may laugh boldly when she is cross and "deadpan" rather than ever laugh along with her She may find herself screaming with frustration, pulling pupil's hair and knocking heads together and slapping left and right. All for the sake of some quite reasonable expectation at first. But Reasonableness is relative to some goal, and goals are cultural, acquired gradually. It is certainly unreasonable to expect that children raised in a special kind of Reservation "Apartheid", partially loyal to the conflicting values of both White and Indian cultures, should develop into well oriented and successful citizens in both. They need to be actually taught adaptability to allow them to resolve the culture conflicts somehow. In the following discussion the teacher is shown some new techniques that aim at adapting the child to these cultural conflicts and stopping their interference with his progress at school.

Every devoted teacher on a Reservation develops considerable cultural awareness. Other traits are also useful perhaps even essential in helping children bridge the gap. She should above all have a Sense of Humor. Also a sixth sense for mischief and trickery. She should learn to enjoy the children's presence in her home briefly, but frequently, and at least show no horror of bedbugs, lice, filth, and the four-letter words * After all, life was like this for nearly everyone some decades ago

*A useful technique to conquer personal revulsion for these words is to invent others in their place, e.g., "nudge" for "F---", "slop" for "P---", "gas" for "F---", and "crap" for "Sh--". Children readily accept substitutes, as long as they genuinely convey meaning.

She also needs to have an extraordinary degree of self-respect, a quality highly regarded by Indians. Although she may respond with laughter to snowballs, a dead lizard in her desk, a paper airplane fight, she certainly can react with loud anger to mud or paint smeared on her coat intentionally. NEVERTHELESS, she must not presume anybody's guilt unless she herself witnesses it directly. Her sense of justice must be as cool as her humor. The teacher's justice can have a powerful influence on the whole community's feeling of importance and worth. In the home, though not in front of the principal, parents will always sympathize with their children, as do most parents anywhere, and will try hard to discredit the teacher's complaint. Although many children will get away with a lot of mischief this way, it is much better to pursue a policy of "No See--No Blame" and gain the confidence of parents as well as children.

CRACKDOWN ON CHEATING

It is difficult to speculate on the causes, cures, or even extent of the double-standard in cheating, namely, it's all right if you get away with it, it's wrong if you get caught. Added to the burden of ethical conflicts based on cultural differences, the very possibility of cheating becomes much more harmful to an Indian child. One may also speculate that when a child practises honesty, as in a setting that makes cheating impossible, his self-respect and ethical structure will be strengthened.

Ideally, too easily tempted children should not be exposed to the rise of cheating at all. How can this be achieved?

1. Use special test desk arrangements.
2. Test individually.

Both methods are useful. The special desk arrangement technique is simplest and easiest to use, without loss of class-minutes. It has many variations. For instance, children can be asked to take their test papers and Move over one to the Right, or Move to desk ahead, Move ahead one and left one. Desks should be cleared by their owners first. Owners will be less tempted to leave answers available when they can't predict who will be occupying the desk. The teacher is reminded not to assume that the desk "borrower" is responsible for thefts; discovering a thief should follow a very rigorous and fair No-See, No-Blame procedure.

Another technique is to require the children to take test papers and pencil to the blackboard. It takes but a minute, the blackboard need not be cleaned first and the papers can be left on the teacher's desk. Children should be 2 feet apart and all must be visible to the teacher, not behind her back. If this is not possible, half the class should be tested at a time.

Testing individually is less inefficient when 4-test desks are arranged around the front of the teacher's desk, facing the teacher. This technique is not so much useful to prevent cheating as it is to get more reliable information on the pupil's level of understanding. When the pupil's reading and writing skills are very far behind his understanding level, individual written or oral tests should be used. The child should not be penalized in other subjects because of his inability to read or write. FURTHER, standards should not be lowered for these children, in Arithmetic and other subjects. Even children in 4th to 5th grade, though totally illiterate, can be pushed ahead in Math, using advanced exercise sheets, during those periods involving reading and writing from which they can't benefit.

It is not wise to embarrass a cheater before the class or severely punish a cheating child either by withdrawing privileges, or scolding or sending to the principal's office. Neither should habitually "honest" children be used as examples to others. In children, whose fear of threats and who anxieties for their own futures are very small, the usual method of embarrassment, threat of punishment is not effective. It is better to simply retest the cheater with encouragement that he or she will eventually be able to do well in honest ways. In the author's experience, Indian children acquire honesty, first by being unable to cheat, then by realizing they can be successful without cheating, finally by associating cheating with loss of self-respect.

TECUMSEH . . .

The Greatest Shawnee

By ESTEL D. FREEMAN

Tecumseh, Shawnee war chief and patriot of his people, is ranked by historians as an uncommon genius and a great Indian leader.

HE WAS LIKE a streaking comet giving off a brilliant light and when he died, the darkness of oblivion settled upon his people. His name was Tecumseh, a Shawnee war chief, a truly great Indian, with a greatness all his own.

Frontier communities along the dirt roads and waterways of Indiana and Ohio quaked in fear at the mere mention of his name; yet when he was gone and the dangers had disappeared, the settlers who had streamed into the Northwest Territory agreed that a true patriot had left their midst.

Now, more than 150 years later, historians rank him as an uncommon genius and one of the greatest Indian leaders throughout all of the red man's pathetic, tragic resistance against the encroaching white men.

BORN IN A period of violent conflict, Tecumseh was never to know a peacetime existence. A brilliant orator and warrior, he was a Shawnee by birth, but quick to assert that first he was an Indian.

His father was a Shawnee chief named Puckeshinwa, a proud, intelligent man, whose home originally was in Florida. His mother, Methoataske, was a Creek Indian from Alabama.

Their places of birth, far from the wigwam village on the bluffs above the Mad River in Ohio, where Tecumseh was born in March, 1768, gives evidence of the nomadic wanderings of the Shawnees. Their frequent migrations, tribal divisions and widespread settlements made it appear that no single Shawnee nation existed.

Tecumseh's real name was Tecumtha, which in the Shawnee tongue was interpreted as meaning "panther lying in wait." To the whites, who called him Tecumseh, his name was literally translated as meaning "shooting star."

HE WAS THE first Indian to dream of establishing a unified nation encompassing Indians of all tribes in the Northwest Territory. He believed that Indian land belonged to all the tribes and that no individual native leader had the authority to dispose of any parcel of land occupied by any Indians.

He tried throughout his life to unite all Indians under this policy, realizing that an army of such magnitude could be mustered to resist effectively the government's attempts to purchase the land or to take it by force of arms.

His dream was doomed to failure. Had it succeeded, an Indian nation might now include the state of Indiana, which then was called "country of the Indians."

DAILY CLASS SCHEDULE FOR KINDERGARTEN THROUGH GRADE 3

See description on page 15.

Time		
5 min	8:15 - 8:20	WASH-UP
15 min	8:20 - 8:35	BREAKFAST
10 min	8:35 - 8:45	TOOTHBRUSHING & TOILET
	8:45 - 9:25	ARITHMETIC - two 20 min periods
	9:25 - 10:05	READING - two 20 min periods
20 min	10:05 - 10:25	RECESS--SUPERVISED SPORTS
10 min	10:25 - 10:35	SPELLING - half period
30 min	10:35 - 11:05	ART (DRAWING, PAINTING, WEAVING)
10 min	11:05 - 11:15	SPELLING - half period
10 min	11:15 - 11:25	LEADERSHIP - SPEECH AND DRAMA
10 min	11:25 - 11:35	ENGLISH (WRITING)
10 min	11:35 - 11:45	WASH-UP
20 min	11:45 - 12:05	LUNCH
30 min	12:05 - 12:35	SHOWERS: SWIMMING: NAP
10 min	12:35 - 12:45	DRESSING TIME
20 min	12:45 - 1:05	STORYTIME
10 min	1:05 - 1:15	INDIVIDUALIZED READING
20 min	1:15 - 1:35	NATURE STUDY
10 min	1:35 - 1:45	ENGLISH (COMPOSITION)
20 min	1:45 - 2:05	RECESS: TARGET PRACTICE
20 min	2:05 - 2:25	SOCIAL SCIENCES - INDIAN ACTIVISM
20 min	2:25 - 2:45	SINGING, MUSIC, GAMES
15 min	2:45 - 3:00	CRAFTS

3:00	END OF SCHOOL DAY
3:00 - 3:55	AFTER-SCHOOL HOUR
3:55	CLEAN-UP
4:00	SCHOOL LOCKED
6:30 - 7:30	HOMEWORK HOUR
7:30 - 8:30	RECREATION
8:30 - 10:00	LATE HOMEWORK

8:15 - 8:20 WASH-UP

Children must wash their hands and clean their fingernails every morning before breakfast in order to keep constant check on worm infestations (pin-worms and Ascaris). Metal nailfiles, extra long, should be chained to sinks through a hole bored at one end. Children should be asked to wash nailfiles before and after using. They should not be encouraged to bring their own nailfiles since they are too easily misused as minor weapons. But combs must be personal, costing perhaps a penny each from a dispenser. This is necessary to curb the spread of parasites. These health-reasons should be explained to the children, though they are not necessarily effective in promoting health habits.

Check-ups by a Public-Health nurse should cover toenail, eye, scalp, and skin infections as well as nits and pinworms. Most important, check-ups should be routine every month, at least. The nurse should not wait for individual cases or outbreaks.

8:20 - 8:35 BREAKFAST

Children must first display clean hands and fingernails. Breakfast (FREE) should include milk, eggs, or cereal and toast.

Although many children have had breakfast before coming to school in the morning, they often simply grab a piece of bread. Few families serve milk regularly. With an adequate breakfast we can expect better learning ability and less apathy, daydreaming and bad behavior.

8:35 - 8:45 TOOTHBRUSHING & TOILET

Children should be given free toothbrushes every few months; they should be marked with adhesive name-tape or other means. Free toothpaste is also available from several manufacturers. If there is misuse of toothbrushes when they are kept in a long rack in the washroom pupils should store them in their desks in the original plastic holder, with holes punches in them to allow for drying.

Only fluoride containing toothpaste should be accepted since almost all Indian children exhibit many decayed and broken teeth. This is in spite of free dental service.

8:45 - 9:25 ARITHMETIC - A DOUBLE PERIOD

Children begin the day with energy and enthusiasm. To utilize this to the fullest extent, the childrens' worksheets, perhaps 3 or 4, should be ready on the teacher's desk, stapled together, for the children to snatch and begin working. Classes that begin with delays, such as teacher's explanations or correcting last day's exercises first, very quickly dampen the class enthusiasm and the speed and quality of their work. To reduce copying from each other, desks may be permanently rearranged so alternate rows face opposite directions. If the blackboard is at the side, both groups can see it. At the end of the first 20 minute period the worksheets are turned in as the day's assignment and/or test. The problems in these

work sheets should cover yesterday's material and also review material from previous days. If workbooks are used, the pages should be torn out before working to give the appearance of a shorter exercise. Usually the number of practice problems given in workbooks is insufficient so that extra work sheets should be added.

Although the worksheets should include sentence problems, test grades should overlook these and be based only on numerical problems. The reading and comprehension lag is so much greater for the Indian child that tests which include sentence problems are too far from reflecting the child's mathematical understanding. If such "pure" tests cannot be used, at least a double test grade should be given so that the non-reading child still has a chance to see his efforts in Arithmetic rewarded without the reading penalty.

The second Arithmetic period begins at once with the teacher's explanation of new material. This should only take about 10 minutes to keep the children's attention and also to leave about 10 minutes to work sample problems and inform them how to attack the next day's worksheets.

Finally desks are cleared for the Reading period.

9:25 - 10:05 READING - A DOUBLE PERIOD

In Kindergarten and First Grade the entire 40 minute period is spent on Modern Reading.* Ideally, teaching is semi-individualized, while other children play records, color, cut and paste, or draw. Indian children, in their love for color and artwork, love to copy the reading primers, given colored papers, felt markers and staplers. This is a good way to start

*Modern Reading is a loudly vociferous and imitative teaching method for reading and language, made especially for Indian children.

the children printing. Children should have relative freedom to walk about and talk during this period so as to avoid interrupting the teacher with requests. Procedures for class or semi-individualized teaching are given in the Teaching Guide.

Children in Grades 2 and 3 should complete the Modern Reading exercises (review of primers and speedy reading drills) in the first 20 minute period.

In the second period the reading assignment is given. Indian children can and will put out a great deal of effort if the reward, tangible or intangible, is suitable. The most potent incentive for Indian children to work hard is to allow children who are "done" to leave the classroom and begin the Sports period which follows and constitutes the RECESS.

The first part of the reading assignment should be the paragraph or page of the "reader" required by the curriculum. Each child must read all of it, silently, rather than a paragraph or sentence, taking turns, aloud before the class. Tests and exercises are given immediately on this portion. As soon as these are done, the children may proceed to the book for the day, as described at the end of the Modern Reading Teaching Guide. This constitutes enjoyment and practice-reading, not for testing purposes but nevertheless compulsory. The child is allowed to go to the shelf and make a selection. Only Beginner Books or comparably simple books are on these shelves even for third graders. The whole book must be read before RECESS: often the pupil has only 5 minutes to read a 64 page book. This is the kind of pressure most beneficial to him. Since the teacher does not watch or hear him, he often skips pages or just glances at them briefly in order to move along faster. This is desirable. The emphasis is on fast pleasure reading. The self-imposed pressure builds the mental habit of

faster thinking. More techniques for training better readers can be found in the paperback, Faster Reading Self-Taught by Harry Shefter. Indian children benefit greatly by speeding drills; the improvement in mental style of thinking can be felt in the other class subjects immediately.

10:05 - 10:25 RECESS - SUPERVISED SPORTS

Rather than wandering about aimlessly during recess or engaging in haphazard games Indian children need to "run off their steam" in a vigorous, all-out way. Before going to school Indian children spent most of their daytime hours outside. Being indoors makes them lethargic, uncomfortable, and poor thinkers. Indian children love sports of all kinds. It should be taken seriously. Ideally a local athlete should be engaged to help supervise and provide inspiration. A 1/4 mile race track should be measured and marked in a durable way. Adequate stop watches (measuring to 2/10 seconds) now cost less that $5.00. Several should be available so children can time each other in short and longer races, both barefoot and shoes-on. If this is not feasible, the coach supervisor should do the timing. Remember the incentive lies in the timing. A high jump, running broad jump, and pole vault should be set up. Competitions in various styles of races (including bicycle races) can be arranged, but the greatest emphasis should always be competition with Olympic athletes, namely self-improvements.

To further this concept of self-improvement for its own sake, each child is told his performance time accurately and is encouraged to write it down for his record. These details take almost no time and must not be sloughed off, as any athlete knows. The goal is not to "exercise" but to achieve. Children are easily impressed with the concept of true athletic achievement if the supervisors will only get it started. As is well known,

the psychology of competing and of sportsmanship begins to spread and generalize itself to the other areas of a child's activities. This could be most beneficial to Indian children who lack achievement drive.

10:25 - 10:35 SPELLING: A SPLIT PERIOD

With the split period technique the learning time is divided into 2 halves, separated by a "rest" which consists of an activity that is completely unrelated. The "test" comes at the end of the learning period, rather than next day.

In the first half period the spelling list is copied from the blackboard or printed source. The list is most conveniently placed under a roll-down map so it can be easily covered. Otherwise a bristol-board cover can be used. Lists to be learned should only be 10 words long; they can be copied in about 3 minutes at first. After copying once, the child turns his notebook upside down and copies a second time. This second copying is a different exercise from the first; now the teacher reads the list - the child tries to print the word but can see the blackboard or printed list. This again is a Brief but Speedy exercise, taking about 2 minutes. The third copy is made still differently. The child quickly folds his practice page lengthwise to obtain a blank space and tries to print as many words as possible from memory before the teacher reads the list. The teacher reads the list again, this time starting from the end of the list; children still can see the blackboard. The 4th and 5th practices are conducted similarly. Always, the child finds a blank space, by turning the page upside down or folding; he prints as many words as he can remember in the first minute. The teacher then reads the list, in mixed order now, during a second minute. Children must correct all words by checking with the blackboard or

printed list. After 10 minutes (4 or 5 copies) the children begin their ART period, which also serves as a "break" in the middle of the Spelling period. The technique of learning simple facts such as Spelling by many repetitions, each brief, rather than one or two prolonged attempts is particularly suited to the Indian child whose attention span is short, who is easily bored, and who needs very clear goals, easily and quickly attained.

The second Spelling half-period comes after Art period and is again conducted in a brief and speedy manner.

The child first copies the same spelling list from the blackboard. If he tries to write them immediately from memory, the errors he makes will set too deeply and will be difficult to unlearn. For this reason, children are not encouraged to attempt "from memory" writing until they are quite sure.

After the first copy, which should take only about 2 minutes, the child turns his practice sheet upside down and writes as many words from memory as possible. Now the teacher reads the list, in mixed order. At the end, the children check their spelling against the blackboard list. This method of checking is preferred to listening to the teacher spell-out each word. This is so because when glancing at the printed word, the child sees each letter in context, that is in relation to the whole word. Children with poor concentration habit, fall too easily in the habit of mind wandering and simply "copying" spelled out letters if the teacher uses the oral-spelling method.

Now the children take blank test sheets and are moved to test desks or the blackboard. The teacher gives the list and completed papers are placed on her desk. In the minutes remaining the teacher checks and returns

the papers, rewarding those with 100% with a stick of chewing gum for immediate consumption. The children need not be seated during this checking time to heighten the experience of achieving a good test result. For the same reason, her personal 100% should appear on correct papers. The papers with errors are returned to their owners for correction. These pupils are now given more chances to produce a perfect paper and receive a stick of gum, or allowed to abandon the effort. If less than half the class achieves 100% success, the word list should be reduced to 8 words or even less.

Summary on Learning Techniques Used in Spelling

Indian children are especially lacking in techniques for learning, a handicap which plagues and bedevils their performance especially in High School. By giving them several learning "M.O.'s", the pupil is helped in an enduring way. The "M.O." used for Spelling can be used in any "fact-learning" exercise. The main steps are:

1. selecting just a few facts, not the whole assignment
2. re-copying the facts, not just reading them
3. turning to a blank space where memory will be challenged, without wasting much paper or time
4. attempting to write from memory, but copying the unknown facts again at the end
5. re-writing repeatedly from memory, on a fresh blank space, instead of merely recalling the facts mentally
6. always copying the unknowns again instead of merely reading the unknowns over and over
7. copying unknowns rather than guessing. This avoids "setting" errors in the mind.
8. taking a prescheduled "break" involving a completely different subject that does not require mental concentration. The "break" must be long enough to feel refreshed, but not so long as to aid forgetting. This "break" must be shorter for younger children and children with poor retention.

10:35 - 11:05 ART

Art period, often so despised by the White American school child is easily the most enjoyable to the Indian child. He appears exceptionally talented here. Truly good Art instruction, with much greater scope and variety would certainly be rewarding to an Art teacher willing to challenge the traditional concept of inevitable Indian Failure.

Art period is a happy, positive, time for the child and quite different in atmosphere from Arithmetic or Spelling periods. Consequently, this is the most suitable period of Free Discussion during class. During the Art period children are allowed to talk to each other and to the teacher. The teacher should attempt to talk at least once to each child. This is an ideal time for humor and light personal conversations. Such conversation periods are imperative for Kindergarten and Grade 1 since this is perhaps their first exposure to the teacher's style of speaking, vocabulary, and phraseology used outside the Reservation. It is during these pleasant conversation periods that children become willing to imitate and understand the teacher's attitudes and goals.

11:15 - 11:25 LEADERSHIP - Public Speaking. 1/2 Period

This is a relaxed period for some but very tense for others. Very shy children, and those accustomed to passive and defensive behavior, easily tormented and bullied by others are helped to assert some initiative. On the other hand the domineering children with the most leadership qualities are helped to find real uses for their talents.

For the youngest children, this is essentially a "Show and Tell" exercise. The child is given an object and the child says what he can about it. The important difference is that the child is encouraged to "ham it up", to make his speech as funny as possible. The class is encouraged

to laugh and clap. (If whistling is a problem, use a desk bell to indicate "stop"). It may be wiser to pick pupils at random to prevent a build up of tension in some. Each child should speak at least twice a week. This is not the time for corrections in English usage since this interferes with spontaneity.

When the children have sufficient presence of mind and poise to speak effectively, they should be encouraged to impersonate in front of the class, for instance, impersonate mother wrapping up the baby in a blanket, or sister chopping wood, or a friend shooting a deer. Domestic situations are the easiest ways to begin. Encourage children to imitate TV personalities like comedians, news commentators, singers, ads. From these practice periods enough talent can be developed to permit individuals and groups to do skits, musical performances, gymnastic shows, altered recitations, "charades", in class programs or school programs. This period is devoted to developing the social poise, individuality, and self-confidence necessary to live in two cultures happily rather than defensively. These traits are also needed for "leadership skills" so lacking among Reservation Indians.

11:25 - 11:35 ENGLISH (WRITING)

Since the Indian child will do much less writing or printing at home than other children do, he needs extra practice at school. Exercises that improve fine-muscle control of the fingers such as coloring, outlining, tracing, "dot-to-dots", are included in this class period.

Simple copying is also sufficient for this class. The subject matter should be oriented to the Indian culture; Indian tales, wise sayings, poems, are preferred.

Indian children find writing an especially onerous task. Consequently it is important to clearly define the expected achievement and permit only those to leave for "Wash-Up" who have completed the exercise.

Problems in handedness come up in this class. Many children, even in grades 3 and 4 do not show consistent right or left handedness. Perhaps the teacher could fortify herself with expert advice on this from some respected source.

11:35 WASH-UP

Children are relatively free to wander about the halls and schoolyard as long as their hands are washed before picking up the lunch tray. If lying is suspected the child should be asked to prove his hands were washed by sniffing for a soap aroma. Such disciplining should be exercised with humor and without physical fear of contact with the children. Doubtful cases should be asked to wash again using more soap. The specific importance of hand-washing lies in controlling pin-worms, intestinal viruses and impetigo. In addition, pin-worm checks should be made by the school nurse at regular intervals. Those medications effective in one dose, as Pervinal, should be chosen.

11:45 - 12:05 LUNCH

A FREE hot lunch, with supervised first serving does much to maintain a child's energy through the afternoon. The discipline should be only lightly supervised to invite a good humor and hearty appetite.

12:05 - 12:35 NAP OR REST

Very young children should have their naps on the classroom floor,

right after lunch. Mats may be rugs, towels, sacks, or newspaper. They should be discarded frequently.

12:05 - 12:35 SHOWERS - SWIMMING

The refreshing, fun aspects of swimming should be emphasized during the noon period, rather than racing or practicing. Safety rules must be met.

12:35 - 12:45 DRESSING TIME

12:45 - 1:05 STORY TIME - SLEEPY TIME

This is a time of peaceful relaxation, and some children may fall asleep during storytime. In many cases, preschool children are not in bed till 10:00 p.m. or later. Afternoon classes are much less intellectually demanding for this reason, and may be "slept-through" without seriously handicapping the child. It is probably wise to allow a child to sleep through (not faking!) to the composition period.

The stories selected by the teacher should center around subjects of interest to Indian children, mainly animal stories, stories of combat and heroism, and "fact-fiction". The Tale of Peter Rabbit, The Tale of Tom Kitten, The Tale of Squirrel Nutkin, The Tale of the Flopsy Bunnies and others of the Beatrix Potter series are ideal for Kindergarten through Grade 2. But many phrases need to be ad libbed by the teacher or substituted in order to have meaning. For example, say "shorts and skirts" for "Pinafores and tuckers",* say "hat and ribbon" for "hat and tucker", say "I am cross" for "I am afronted". Words that are difficult but

*These apply to both boys and girls.

nevertheless in common use should not be substituted. Thus "Extraordinary noises" and "disturbed the dignity" will be new words for the children but words which they can and will understand with repetition. Due to the extreme limitation of children's vocabulary on a Reservation, it is wise to read the same books over and over if the children request it. Indian children are extremely avid for new words, when given in a humorous or light-hearted atmosphere. By the fifth reading of Tale of Peter Rabbit any child can "carry-on" correctly when the teacher halts. For the same reason, especially in grades Kindergarten through three, laughter and clapping and "Oh, Oh's" or "Don't! Don't!" should be accepted from the class.

Stories for older children should include:

Wild Animals I Have Known by Ernest Thompson Seton

Nature Parade; The Private Lives of Animals by F. W. Lane

Have You Ever Wondered by Jerome Beatty, Jr.

The easily available softbound How and Why books are also excellent storytime choices. If a wall projector is available the pictures can be thrown against the blackboard, a technique that definitely holds the children's attention.

1:05 - 1:15 INDIVIDUALIZED READING

This is a quiet period, which does not disturb the sleeping ones. Children are allowed to browse in book shelves, looking at pictures, pretending to read or actually reading. It may be wise to move the awake children near the bookshelves. If comics are available, these should be on the shelves, even though the text is too difficult for most children. The emphasis is on pleasure reading and simply getting acquainted with

everything on the shelves.

Alternately this period may be used as a Resource Period in which children are given little tasks involving searching in dictionaries, encyclopedias, Indexes, etc.

1:15 - 1:35 NATURE STUDY - 1 Period

This activity has 2 purposes; to stress the importance of nature observation in modern science, and to provide refreshing outdoor exercise for sleepy children or those just waking up from a nap.

The teacher picks a leader who is challenged to pick a hike for that day.

Since this is somewhat of a "follow the leader" game any innovations such as running, leap-frogging, swinging from tree-vines, catching butterflies, snowballing, is acceptable, within reason.

1:35 - 1:45 ENGLISH (COMPOSITION)

The daily requirement of a composition is a necessity for Indian children, although it is difficult for the teacher to check and correct. For this reason the last minute should be devoted to class-checking the basic rules of grammar and punctuation. The teacher reads the check points, in the same order every day until the children can do this independently. Only 2 or 3 rules should be checked at one time; thus Are all I's capitalized?, Does every beginning of a sentence have a capital letter?, Is there a period at the end of every sentence?

Only when these are mastered should new ones be added, one at a time.

Pupils may not be allowed to turn in a brief composition on the

grounds they got a late start due to having to think of a subject or title. Although freedom of choice should be available, they can regularly be told to describe the morning's Hike or Lunch Period or Sports period if imagination fails. Composition period should not become the worst period of the day; don't demand Spelling perfection. Comments should include praises of imagination, insight, keen observation, interesting descriptions, in other words, the creative as well as the mechanical aspects should receive attention, to inspire the class with incentive.

When the minimum number of words is met (don't use the half-page or full page unit, since there are too many deceptive devices to cheat this requirement) the children are freed for Target Practice which constitutes the Recess. By structuring the Recess in this very enthusiastic way there is little problem with smoking, bullying, stealing, and boredom during this physically-free period.

1:45 - 2:05 RECESS: TARGET PRACTICE

Riflery (BB guns), Archery, Rock Throwing, Sling Shot, Slinging, Spear-throwing are sports very much loved by Indian children. Self-made guns, bows, etc., are preferable and cost-free. Targets, too, can be self-made. The ranges can be simply arrayed after the pattern used by carnival shows. The children are required to aim from and remain on one side of a long table or plank divided into booths by cardboard partitions. One target for each child suffices for that target practice. Field glasses allow each person to view his latest hit. Paper targets are tacked up on plywood sheets and placed against the wall, supported on chairs or chalk ledge. Indian children are much more reliable with dangerous weapons than White children. Many children on Reservations own BB guns

from age 6 and though there are no restrictions governing their use, accidents do not occur, nor abuse, such as shooting birds. Nevertheless, close supervision on the loading side of the table and absolute restriction against being on the target side are recommended, as well as the usual teaching of good safety habits such as:

1. Gun points down at all times, including cocking
2. Gun points at no one at any time
3. Gun is on safety till ready to shoot
4. Gun is never left cocked

Various adults or the reservation sheriff may be willing to take over specific target practice periods. Young children need to be helped to get a clear idea of their score. Target practice is one of the few activities in which Indian children can take pride in achievement

2:05 - 2:25 SOCIAL SCIENCES

Usually a study of American Indians, their homes, costumes, methods of cooking, diet, and dances, constitutes an important part of the Social Studies in Kindergarten to Grade Three. However, the teacher's curriculum materials and the work sheets available to the children are often very embarassing to Indian children. In fact they refuse to identify with their forefathers, so pictured. These curriculum materials, so inadequate, undoubtedly cause much internal conflict and resentment that is justified and must be corrected. In order to study so sensitive a subject as sociology and anthropology, the teacher must exercise the utmost care to be neither critical nor sympathetic but impartial. This means that at times she points out the advantages of the "old Indian ways" and as often she points out their inefficiency. In an age where modern-ness is at a

premium, and is easily available with money at the nearest urban centre, the children need to be reminded of the more enduring quality of many "old-fashioned" articles (e.g. mocassins vs. plastic shoes, genuine sewed bead-work vs. glued imitations). Children also need to be reminded of the simplicity of much "primitive" technology, which makes these skills very valuable in times of emergency when survival is at stake. This kind of positive appraisal of their heritage would be further strengthened by including a Survival Class in the teaching program. Materials and methods for such a course are available from numerous sources now. It may also be feasible to invite some of the Indian parents and "old-timers" to demonstrate their skills. These people need to be assisted the first few times, in getting the materials ready. These same oldsters, with some sympathetic initial coaching can be invaluable in the After-School crafts classes.

In the study of History, more than one account of the important Indian battles should be used. Different history books vary greatly and nearly all are biased pro-White. The teacher should point to White as well as Indian treachery and Treaty breaking tactics and both Indian and White atrocities. Heroism should be honored, whether White or Indian and pictures of Indian heroes should be on the walls in hallways.

In the study of Literature Indian authors should receive special attention, and again, portraits should be displayed conspicuously.

The study of Indian Activism could be extremely useful to Indian children. Very many Indians are professional people, often in nearby towns. Some are artists, teachers, professors, game-wardens, fire-rangers, policemen, musicians, administrators, politicians. Though many are only part-Indian, they could be invited to speak on some aspect of current affairs

associated with their own activity. In spite of the reticence of many and in spite of some tensions created by such "off-reservation" invitations, the school children would benefit by the realism and hopes and aspirations brought to them in this way.

Some Books Useful for Social Studies

Antelope - A Navaho Indian Boy by The Platt's Munk Co. A series of short books.

Indian Games and Crafts by Hofsinde

Seminoles by Estep

Little Sioux Girl by Lenski

Apaches by Israel

Dog Soldiers by Dines, Price, Burchard

Lummi Indian How Stories by Beck

Ouray The Arrow by Burt

Five Indian Tribes of the Upper Missouri by Dering

The Adventures of Don Cayote by Downing

Running Elk by Hoffine

The Mound Builders by Scheele

Buffalo Harvest by Rounds

Legends of the Mighty Sioux compiled by S. Dakota Writers Project (Whitman & Co.)

Indian Wars and Warriers West by Wellman

Indian Wars and Warriers East by Wellman

Uncas, Sachem of the Wolf People by Voight

Brave Warriers by Caxton

In Navaho Land by Armer

The Long Death by Andrest

Indian Sign Language by Hofsinde

Saga of the Hawk by Myron

Indian Encounters by Coatsworth

Indians of the Plains by Rachlis

Our Indian Heritage by Tanner and Kirk

America and Its Indians by Leavitt

Famous Indian Tribes by Mayas

2:25 - 2:45 SINGING - MUSIC - GAMES

The majority of young Indian children are too tired at this time of day to be efficient in any intellectual activity, except for those who napped. This makes the less demanding activities preferred for the rest of the school day. Indian children are exposed to almost no singing or active music making in their homes, having lost their traditional music and songs. They are not familiar with the Indian lullabys nor common children's songs such as Three Blind Mice; Row Row Row Your Boat; Hickory, Dickory, Dock. Yet they enjoy these very much and learn them easily. I have found Indian children extremely interested in active music making and willing to practice intensively, especially percussion and reed instruments. Although instruments could not be loaned on a "take home basis", a collection of recorders, drums, electric organs, accordians, mouth organs, a piano, and autoharps could be signed out by individuals during Sports period, Target Practice, Noon Hour, or the After School Hour. Practice cubicles for solitary practice could double as Target Practice booths. Otherwise the Lunch room or Gym, could accomodate the practising children. A practice period need not be a teaching period, and if possible, only lightly supervised.

Games are a very important part of a child's play repertoire. They

are both normative, in that they set standards of fairness for children and intellectually stimulating in a fun-way. Indian children do not have many common games in their homes. Intellectual competition is not traditional. The older members of the family do not know how to play games and are generally not willing to assist in learning them.

Consequently this activity should be conducted at school until the tradition is developed and can be handed from child to child.

For the youngest children, the preferred games are those where a die or spinner indicates the number of jumps and the child moves his marker according to this and to instructions on the game board. Examples are Chutes and Ladders and Jack and the Beanstalk. Animal Cards and similar card games are also very much liked. When these games are mastered, the children are ready for longer games and those involving reading, like Uncle Wiggily, and Sorry. With just a little help, they can also learn games like Checkers, Parchesi, Monopoly and Chess.

2:45 - 3:00 CRAFTS

This is a very brief period, put at the end of the school day intentionally. Many children are thus induced to stay in the school building for the AFTER SCHOOL HOUR.

In this period, the emphasis is not so much on cultural value and tradition but on fun - activities that also bring new skills to the children. Opportunities for woodworking, sewing, soldering, leather and beadwork should be provided.

3:00 - 3:55 AFTER SCHOOL HOUR

Many children arrive home from school to an empty house, mother or

relatives either being still at work or delayed while shopping or washing clothes at a distant town. The After School Hour accomodates these children while providing a useful activity for them. In addition, it greatly reduces after-school fighting and delinquency since there are no recreational facilities on reservations. During this hour a variety of optional instructions could be offered, for instance swimming lessons, Scouting, baseball. Also available should be Art and Crafts materials, games and comic books.

This is ended with a 5 minute pick-up by all present. By 4:00 the school doors may be locked and ready for the janitor to begin. Since children do not have far to walk home or are bused, they will arrive home safely.

6:30 - 7:30 HOMEWORK HOUR

This is for those children for whom the late hour does not present a physical hazard. It should not be conducted in an overdisciplined way. Relative quiet can be expected though.

Although the total number of children who would attend might only fill one room, it is advisable for social reasons to conduct the Homework Hour in at least 2 rooms. With the mixed ages and sexes, those truly wishing to accomplish their task have a better opportunity to isolate themselves. The supervisor should be able to give help in Mathematics to those who ask. Young children should not be excluded from the Homework Plan but should be given a special room. Many Indian children wander aimlessly in the after-supper period, since parents are often away. The Homework Plan accomodates these children in a safe and constructive way. However, their safety cannot be considered a school responsibility. The reservation

should be asked to provide special escort service in return for the school-use privilege.

7:30 - 8:30 RECREATION

Indian children and older pupils are extremely fond of games and listening to music which can provide hours of useful activity which would otherwise be spent loitering and getting into mischief as well as real trouble. Again the younger children should not be excluded. The chaperone or escort responsible should accompany them to their homes at 8:30 or to a relative's home if parents are not present.

8:30 - 10:00 LATE STUDY

There are many individuals who are serious students and who would avail themselves of a place where they could finish homework and study. My suggestion is to designate a room in a private dwelling (rented for the purpose) as the Public Library, where there is supervised quiet for these pupils.

Especially in the winter-time when all activities must be carried on inside the overcrowded homes, this outlet for serious-minded pupils may make the difference between success and failure.